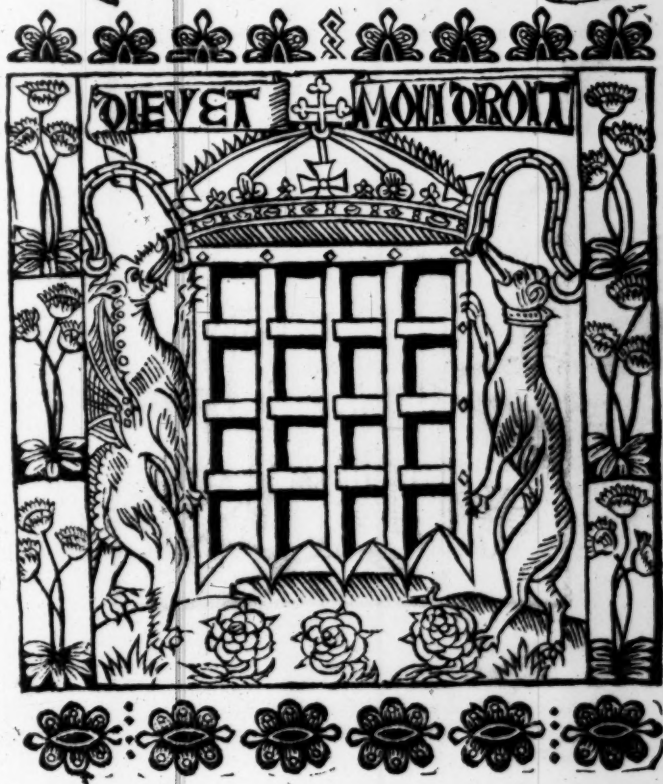


The remedy agens the  
troubles of temptacions.





Here after foloweth foure proufytable thynges to  
haue in mynde Whiche hath be taken out of þe thyrde  
chapiter of a deuoute treatyse and a fourme of lyuinge  
that the dyscrete & vertuuous Richard hampole Wrote  
to a deuoute & an holy persone for grete loue.



The fyrst mesure of thy lyf Whiche is so shor-  
te that vnnethes it is ony thyng / for We  
lyue here but in a poynte that is the leest  
thyng þe may be. And for to save sothe our  
lyfe is lesse than a poynte yf We sholde ly-  
ken it to the lyfe euerlastyng. An other thyng is the  
vncertaynte of our endyng for We Wote not Whan  
We shall dye nor how We shall dye nor Whether We  
shall goo Whan We be deed. And the Wyll of god is  
that it be to vs vncertayne for he Wylleth that We be  
alwayne redy to dye the thyrde is þe We shall answere  
before the ryght Wyse Juge of all the tyme þe We haue  
ben here how We haue lyued What our occupacyon  
hath be and What good We myght haue done Whan  
We haue ben ydle. Therfore þe prophete sayd he hath  
called the tyme ayenst me that is for every day he hath  
lente vs here to spende in good vse as in penaunce and  
in goddes seruyce. And yf We Waste it in erthly loue  
and vanytys full greuously must We be demed and  
punysshed. Therfore it is one of the moost sorowes þe  
may be to vs but yf We enforce vs to the contrary / &  
set our herte to the loue of god. And doo good to all  
that We may in þe shorte Whyle that our tyme lasteth  
for eche tyme þe We thynke not of god We may couste  
it as loste. The fourth is that We thynke how moche

the Joye is that they shall haue Whiche continueth  
in the loue of god to theyr endynge/for they shall be  
betherne & felowes With aūgelles seynge the kynge  
of Joye in his beauty and shynynge maieste the Whi  
che shall be to them aboue all the delytes that ony cre-  
ature may thynke. Than to remembre the grete and  
intollerable sorowwe payne & turmentes Whiche they  
shal haue that loueth not god aboue all thyng as we  
may se in this worlde many of that dysposycyon Whi  
che set all theyr pleasure in lust and lykynge of this  
lyf / as in pryde/couetyse/and other synnes/they shall  
brenne in the fyre of helle With the deuyl Whome  
they serued as longe as god is in hēuen With his set-  
uauntes that lasteth euer.

**H**ere foloweth and enseweth a souerayne notable  
sentence to comforte a persone that is in temptacyon.

**O**ur mercyfull lord god cryst Ihesu chastyseth  
his chyldren and suffreth them to be tempted  
for many proufytable causes to theyr soules helth / &  
therfore sholde noo man nor Woman be heuy or sorow  
for ony temptacyon. For as saynt James the appostle  
techeth vs we sholde haue very greate Joye Whan  
we be tempted With dyuers temptacions/for as the  
golde is pured and purged by the fyre/and a knyght  
in batayle is proued good: ryght so is a man by tem-  
ptacyon proued for good/but yf he suffre hymselfe to  
be ouercome / that is to saye but he consent therto by  
delyberacyon. For sothely Whan a man is sharpely  
tempted he may than haue hope of grace vertue / and



It is necessary for a man moche to be troubled With  
temptacions/for euerie vertue is proued by his con-  
trarye. Our enemy the fende is besy daye and nyght  
to tary and trauayle good men and Women With dy-  
uers temptacions in doubttes of the fayth and dyedes  
of saluacyon and other many moo in dyuers maners  
and specially now in these dayes he is full besy to de-  
ceyue many soules/ and therfore wysely rule you to  
Withstande his byolent sterynges of temptacyon/ &  
for all that take ye noo dyedes of his assautes ne ha-  
ue ye ony doubtte of his erroures ne dyspytes nor of  
his false leasynge or fantasyes or ony maner of tra-  
uayle of that foule fende Whether ye here hym se hym  
or thynke of hym take noo hede therof/for all be ma-  
ters of grete mede and noo synne in noo wyse be they  
neuer soo troublous or full of anguysshes Whyles it  
cometh of the malyce of the fende or of euill dyspo-  
sycyon of mannes nature or compleccyon. And ther-  
fore all suche trauayle men gught not to charge but  
suffre mekely and abyde pacyently tyll god doo reme-  
dy therto. And for as moche as they be maters of gre-  
te mede none ought to stryue there agaynst/ nor met-  
uayle of them ne seke the cause nor thynke by what  
skyll he is soo trauaylled/for the more that a man la-  
boureth in sechynge and thynkyng of suche anguyss-  
shes the more depely he falleth in to errours/ and ther-  
fore in as moche as mannes thought is often bayne  
and dyuers and none ende hath: it ought not to be  
forced or be taken hede of ne a man sholde not angre  
hymselfe ther With ne blame ne impute it to his owne  
defaute that he is so troubled/for suche trauaylles ben

A.iii.

paynefull but not synfull in soo moche as they be gre-  
tely agaynst his Wyll. Saynt Augustyne sayth that  
euery synne lyeth in Wyllfull Wyll. And What that  
is agaynst mannes Wyll is noo synne. And the holy  
doctour ysodore de summo bono sayth that the fende  
tempteth a man noo more than god gyueth hym leue/  
therfore let vs haue al Way a good Wyll to Wyll Well  
and doo Well/and god Wyll kepe vs and gyue vs the  
vyctory/ & so the fende shall be confounded/ sayth & hope  
is growde of all perfeccyon and rote of all vertue/and  
therfore our olde enemy the fende is full besy With all  
his sleighthes to draue the soule do wne therfro. And  
to happeth somtyme that the fende tempteth and tra-  
uayleth a ryght Wylle soule so sharply that it is ouer-  
layde With care and dryuen to dyspayre/ and yet all  
that tyme though the soule percepue it not it dwelleth  
still in the drede and loue of god/and all that trauayle  
is to theyr grete mede afore god/for our lord of his  
endles mercy arrecteth not to þ soule that synne Whi-  
che hymselfe suffreth the fende to Werke in the soule  
Without the consente of Wyll of the sayd selfe soule.  
But Whan We Wyllfully doo ayenst the Wyll of god  
With delyberacyon than We comytte synne actually  
But Whan We be drauen With Wycked vyolence  
of yle thoughtes & turmented With dyspayre ayenst  
our Wyll thozugh the fendes vyolent temptynge We  
suffre payne but We do no synne/ & yet the selfe soules  
knowlege is hydde by that turment.

**T**he seconde chapytre.

**U**tt yet ryght often the temptyng of the fende  
that maketh the soule to erre in fapth and soule  
fantaspe & in dyspayre: semeth to the selfe soule grete  
synne/ but it is not soo. for all holy doctours sayth that  
fapth and hope be vertues of mannes Wyll/ Wherfore  
Who so Wolde ryght Wyfly byleue in this lyf/ he is in  
ryght byleue before god/ and lyke Wyse Who so Wol-  
de here trustly hope he is in trustly hope before god/  
though he be neuer so moche troubled With ferefull  
thoughtes. The appostle saynt Poule sayth that in a  
mannes byleue is Wylfull byleue of ryght Wyfnes.  
Of the Whiche Wordes sayth the glose that all onely  
in mannes Wyll Whiche may not be cōstrayned lyeth  
bothe mede and gylte/ that is to saye: a man afoze god  
hath neuer mede ne gylte for no dede but onely of the  
dedes that be done Wylfully/ but somtyme mannes  
thought and Womans be soo troubled and ouerlayde  
that they knowe not theyr oWne Wyll/ & yet though  
it soo be they ought not to care. for good dedes she-  
weth alWaye good Wyll/ and euill dedes euill Wyll  
Wherfore a man that dooth in dede the seruyce of god  
that man hath a good Wyll to god/ though his trauay-  
lous herte deme the contraty. Also there sholde noo  
creature deme his euen crysten for any doubtfull fan-  
taspes/ but yf they haue a very open knowlege of that  
thyng Whiche they sholde deme hym for. Than it  
is euill and vnrasonable for any creature to deme  
his oWne soule in that plyght that he sholde be par-  
ted from god for any doubtfull fantaspe.

### **The thyrd chapptre.**

**A**d than yf it so be ye haue consented & fallen  
to synne by ony temptacions/than be soyr and  
crye god mercy therof. And yet be ye not dyscomforted  
but thynke Well on the grete mercy of god how he for  
gaue Dauid his grete synnes. Peter & Magdalene  
and not onely them/but also all those that haue ben or  
now be or shall be contryte for theyr synnes / & meke  
them lowly and crye our lordes mercy. And therfore  
syster flee to hym that all mercy is in/and aske mercy  
& ye shall haue it With forgyuenes of all your synnes  
and meke you lowly / & take the sacramentes of holy  
chirch / & than ye ought to beleue saythfully that your  
synnes be forgyuen/and that ye be receyued in to the  
grace of god. For god sayth hymselfe by his prophete  
Ezechiel: that Whan a synfull man soroweth for his  
synnes he Wyll neuer haue mynde therof / & yf a man  
perceyue in his herte no very sorowe/and though he  
thynke Whan he byddeth his bedes or cryeth to god  
for mercy that he dooth all ayenst herte: yet therfore  
sholde he not deme hymselfe graceles/ for Who so Wol  
de haue very sorowe for his synnes or Wold crye god  
mercy for them or in his herte Wold crye for mercy: he  
cryeth god mercy truly/ for as I haue sayd before/ god  
taketh hede to mannes Wyll & not to his trauayllous  
fantasyes/ it is good that a man take noo hede of suche  
fantasyes or sterynges that cometh in suche maner.  
For god hybeth from them the knowleges of suche  
fantasyes for many causes vnto the prouyde of theyr  
soules/ Wherfore suche passyons be not synfull / but  
rather mater of grace and of grete meryte. And soo  
good syster thynke ye alwaye/ and yf it be soo that

temptacyon cease not but Were alWaye more & more  
be not attraped but saye somtyme amonge in the Wor-  
shipp of god and in the spyte of the fende your crede  
and knowlege your byleue and hope and thynke on  
the Wordes of saynt Poule that sayth. Knowlege of  
mouth is done to the helpe of soules / and they shall  
not be deceyued by the fendes Whyles that With a  
good auplement bothe in Worde and Wyll Withstan-  
deth hym strongly. For there Was neuer man decey-  
ued of the fende but by consent of his owne Wyll / &  
that With suche a Wyll as the herte consented With  
the same / for other fantastycall troublous Whyles put-  
teth not aWaye man from god.

#### **T**he fourth chapytre.

**A**nd therfore sholde noo man care nor be heuy  
that he is so troubled more than an other. Sy-  
ffer alWaye Whan I speke of a man in this Wytyng  
take it bothe for man and Woman / for so it is ment in  
all suche Wytynges / for all is mankynde / and serther  
more as touchynge your troubles thynke in all your  
dyscales What troubles goddes seruauntes hath suf-  
fred and What paynes and turmentes they haue had  
here in this Worlde in many sondy maners and ye  
shall fynde cause to suffre. Leo the pope sayth / it hap-  
peth somtyme that good and ryght Wyle soules be sty-  
red sharply by the fende / & somtyme by theyr owne  
compleccyon to angers troubles dzedes & suche other  
tarynges that it semeth to them theyr lyf a turment  
in so moche that somtyme for very dzedde the begyn  
to dyspayre bothe in lyfe of body and soule / thynkynge

they be forsaken of god/ Whiche dooth it but to assaye  
and proue his cholen chyldren and frendes by suche  
temptacyons. for as I afore haue sayd at the begyn-  
nyng of this Wrytyng in lyke maner as fyre purgeth  
golde and as a knyghte is proued good and hardy by  
batayle: ryght so temptacyons and troubles purgeth  
a ryght Wyle soule/ this is proued Well by Toby/ for  
the aungell Raphaell sayd this to hym. Toby for as  
moche as thou arte ryghtfull to god it is nedefull that  
temptacyon sholde proue thy Wyll/ and Well it is kno-  
wen that sykenes falleth to a man after the dysposy-  
cyon of his compleccyon. So lyke Wyle temptacyon  
as Leo the pope sayth. The fende our ghosly enemy  
alppeth in euery man What Wyle he is dysposed by  
his compleccyon/ and by that disposicyon he tempteth  
hym. for there as he fyndeth a man full of malencoly  
he tempteth hym moost With ghosly temptacyons  
of Ire. But they that Wyll attende to Withstande it  
for the loue of god they must shape them to pacyence  
& saue With Job. Sythen We haue receyued of god  
so grete benefaytes Why sholde We not receyue and  
suffre dysleas. And thynke on the grete anguysshes  
for sores and dysleas that our lord Ihesu cryste suf-  
fred hymselfe here in erth. And also suffred his blyssed  
moder to haue the same. And thynke that to suffre dys-  
ease pacyently is the Waye to heuen Warde. And that  
ye may not in this strayle Worlde be so free as an aun-  
gell that is confermed by grace/ but Whyle your body  
and soule be toggyder in this lyf they must receyue trou-  
bles as Well as easles. And thynke not that god hath  
forsaken you: but mekely abyde the comfote of hym



and Without doubte Whan it nedeth ye shal not fayle  
therof. But some men Whan they haue dyede of salua  
cyon or be tempted to dyspayre by byspons or ghostly  
ferynges of theyr owne strylyte / they Wene anone  
that they haue synned in the synne of the holy ghoost /  
and than the fende putteth in them that they may ne  
uer be saued nor forgyuen of theyr trespasses. Thus  
speketh the fende w<sup>in</sup> them. So ferynge synne good  
creatures that they Wene to goo out of theyr myndes /  
But they that ben thus tempted answere the fende  
thus agayne that he is false and a lyer as his nature is  
to be. For the synne of the holy ghoost as clerkes sayth  
is infynyte Without repentaunce. And that is Whan  
a man Wylfully by delib<sup>er</sup>acyon Wyl not repent  
nor aske god mercy ne forgyuenes of his synnes / nor  
Wyl be tourned / but Wylfully departeth hym from  
the goodnes of god / and in his Wretchednes abyde  
th Wylfully With full consent of Wyl / he that doth thus  
synneth in the holy ghoost Whiche may not be forgy  
uen here nor elles Where / for he Wyl not trust in the  
goodnes of the holy ghoost nor aske forgyuenes of his  
synnes. And therfore he that Wyl noo mercy aske noo  
mercy shall haue / for his synnes be infynyte Without  
repentaunce. But thoughe a man or a Woman haue  
or fele all these bycous ferynges and as many moo  
as ony herte can thynke ayenst theyr owne free Wyl  
and Whan reason cometh to them they be sor<sup>ry</sup> therof  
a flee alwaye hastely to the mercy of god: it is to them  
but a preyng or a clen<sup>s</sup>ynge of theyr synnes though  
they be neuer soo ofte in the nyght and the daye now  
bp now do Wne as W<sup>re</sup>stlers be / a though ye haue

any tyme fall in any synne ghooftly or fleshely & layne  
therin Wylfully by delyberacyon and full content of  
herte: ye than ought to be fory and aske god forgyue-  
nes With as grete contrycyon as god Wylly gyue you  
grace / and than thynke fully the goodnes of the holy  
ghooft surmounteth all synnes that euer Was done or  
euer shall be done / though a man had synned in them  
all / as Well in dede as thought he beyng truly con-  
tryte & confelled inekynge hymselfe lo Wyl to almygh-  
ty god and to his sacramentes of holy chyrche / doubt  
ye not he so askynge mercy shall haue full forgyuenes  
of all his synnes / for the mercy of god is so grete that  
it passeth all his Werkes . And therfore thoughe ye  
somtyme here by spekyng or elles of Wrytynge or re-  
dyng in boke sharpe Wordes and harde sentences:  
yet comferte your selfe and thynke Well that all su-  
che harde Wordes be sayd and Wryten to chastyse the  
synners and to Withdraue them from euill / and al-  
so to pouрге and pure goddes specyall louers as the  
metall is in the fyre afore reherled / and in than god  
Wyll make his hous. And Wete it Well many Wor-  
des that seme full harde be ment full tenderly Whan  
they be Well vnderstonde / and though some Wordes  
be ment ryght hardely as the playne terte she Weth /  
yet sholde ye not take them to you warde / but com-  
ferte your selfe and thynke that all those harde sen-  
ces shall be fulfylled in IeWes and sarafyns / for the  
crysten people that Wylly be contryte & trust in goddes  
mercy or haue a Wyl so for to do: they shal escape all pe-  
rylles / so þ they shall not peryll / but be saued / Where  
as the IeWes & sarafyns in theyr perylls shal utterly

perylle to parycyon/for they haue not the strength  
of Baptym ne the precyous oymement of crystes pas-  
sion/that sholde gyue to theyr soules lyf and helth. Of  
this they haue erample & a grete fygure in holy Wryte  
that where as Moyses ledde the chyldren of Israell  
ouer the reed see whiche were goddes people. Moyses  
Wente before them and smote the Water With his  
rodde and ther With the Water parted & the chyldren  
of Israell Wente ouer in suertye. And they of egypte  
that folowed peryllshed & were drowned. By Moyses  
I vnderstonde our lord Ihesu cryste / and by the  
yerde or rodde that departed y Water I vnderstonde  
his holy passyon / and by the chyldren of Israell that  
were not peryllshed all crysten people/for ryght so our  
lord Ihesu cryst came from his faders bolome to the  
see of trybulacyons & temptacyons to be our guyde &  
leder/he gooth before vs With his precyous passyon &  
smyteth aWaye the perylls of our troublous tempta-  
cyons/so that we shall not peryllhe/ but it shall brynge  
vs to suertye of euerlastynge lyf/and therfore gyue we  
to hym thankynge lounge & insynye praylynge  
as the chyldren of Israell dyde / for thoughe a crysten  
man were neuer soo synfull thynkyng hymselfe y he  
stode in the sentences of the hardest wordes that be  
Wryten: yet sholde he trust faythfully in the mercy of  
god/for and he Wyll forlake his synnes & tourne hym  
to good and vertuouse lyf/ he shall haue grace and for-  
gyuenes/ and the harde sharpe wordes of dampna-  
cyon sholde tourne hym to mercy and saluacyon. For  
thus sayth our lord god in holy Wryte by his prophete  
Jeremye/though I make grete thyetes I shall repent

B.i.

me of my Wordes yf my people Wyll repent them of  
theyr synnes. Beholde the grete goodnes of our lord  
de and how pyte alwaye constrayneth hym to mercy  
Worshyp and thanks be euer to his goodnes / he is  
so benygne and mercyfull to them that be repentaunt  
that he frely Wyll chaunge his sentences from sharpe  
vengeaunce to forgyuenes / of the paynes that they  
be worthy to suffre / gyue them alygeaunce or lyghter  
payne to suffre. He sayth also by the prophete I saye  
I shall forgyue the synnes of euery man that With be  
ry true contrycyon Wyll dyaue hym to good and bet  
tuous lyfe. And this grete mercy shewed our lord  
openly vpon the Cyte of Ninue / and also by kynge  
Ezechie / therfore lette noo man dyspayre but alwaye  
trust fully to goddes mercy that so Well can redresse  
our myscheues and tourne all our woo to wele / and  
our sorowe to Joye. Thou gloriuous myghtyfull  
god that thus mercifulously Werketh in thy creatu  
res it is to se that thy mercy is large and brode Whi  
che maketh the to chaunge thy sentence that before  
was bothe thy Wyll and Worde / blessyd be thou good  
lord in all thy vertues for thou canst / may / and Wyll  
tourne and chaunge all our infyrmytees to our moost  
proufite yf we Wyll not flee from the / but tourne to  
thy goodnes and alke mercy. But for all this thy gre  
te goodnes / god forbode that ony man sholde be the  
more bolder to synne or Wylfully and Wyttyngly by  
delyberacyon sholde presume to falle to synne vpon  
trust of thy mercy. And therfore our lord is so mer  
cyfull I surely trust that euery true courtneys soule Wyll  
be the more lothe to offende his goodnes / and as for

you that be tempted ayenst your Wyll/and Wyll not  
for all the Worlde dysplease god Wyllfully: but that  
ye be thus begyled and encombred by the fende With  
many paynfull thoughtes/ be ye not a frayde of the  
fende nor of his ferefull assautes/ for he is full sore  
dyscomforted Whan that he seeth a man or a Woman  
Whiche he sootempteth is not aferde of hym. Som-  
tyme the fende cometh and tempteth a soule fyrstly  
lyke a dragon/ and somtyme he assaylleth hym lyke a  
rampynge lyon/ but and yf a creature strengthynge  
hymselfe saddely in the passyon of almyghty god/ and  
arme hym With that holy passyon/ a thousande suche  
fendes how soeuer that they come shall haue noo  
more power ouer hym thenne hath as many flyes or  
gnattes. And therfore strength you all in god and be  
not abasshed. Soo to strength and arme you in hym  
though ye be synfull/ for he sayth hymselfe in the gos-  
pell he came for synners. And in an other place of the  
gospell he saythe that he came for mercy and not for  
pyngeaunce/ and to be our shelde and strength  
and so lette vs humbly With a meke herte take hym  
And yf ye fele any dzedes by ymagynacyon or tem-  
ptacyon or for wordes that ye haue herde or redde in  
bookes by the Whiche ye doubt of saluacyon/ than  
thynke on the wordes that cryste hymselfe taught to  
a man that doubted/ sayenge and askynge of our lord  
de Who sholde be saued/ for he thoughte it was to  
harde to hymselfe for to escheue all the poyntes that  
ledde man to pardycyon. And our lord badde hym  
for to saye **C**redo in deum patrem omnipotentem  
creatozem celi et terre. Et in iesum christu filium eius.

Bylcue sayd our lord **J**hesu that god the fader is al-  
myghty and that no thyng to hym is impossyble but  
that he may forgyue all synnes and redresse all Wron-  
ges and brynge the soules to his blyss and thynke fer-  
thermore that his myght and poWER may do all that  
his Wylsdom can and his goodnes Wyl and therfore  
truste fully that by his goodnes he Wyl saue you and  
brynge you to euerlastyng Joye Whan he seeth best  
tyme for he hath bought you full dere With his precy-  
ous blode and paynfull deth. And I dare lauely saye  
that there is none so synfull a captyf Whiche is cryste-  
ned or Wolde be crystened this daye on the erthe all  
thoughe he Were in the syght of god dampnable and  
in the syght of all creatures also: ye and yet Were Ju-  
ged to be dampned by all scripture and he Wolde for-  
lake his synne and be contryte and aske god forgyue-  
nes he sholde haue mercy and forgyuenes of hym / &  
yf it Were so that he stode in that case or had a good  
mynde to stonde so in the tyme of deth he sholde be sa-  
ued the myght & mercy of god is so grete that it sur-  
mounteth all his lawes Jugementes and scriptures  
And so our lord **J**hesus sheweth vs by an example  
in the gospel of a Woman that Was founde in aduou-  
try and by Moyses lawe Whiche Was ordeyned by  
god y she sholde be stoned to the deth. But the myght  
and the Wylsdom of that blessyd lord god Was soo  
cretely shewed to the pharyseus Whiche accused her  
that they so largely perceyued theyr synnes that they  
myght not for shame deme her but fyle a Waye out of  
the temple. And our lord **J**hesu Wolde not deme her  
but of his gracious mercy forgaue her all her synnes



And therfore be a man or Woman neuer soo synfull  
and that they fele neuer soo many bodely and ghostly  
synnes alWaye rylunge and sterynge Within them/  
they sholde neuer the rather dyspayre of the mercy of  
god/ne be dyscomforted. for there as moche synne is/  
there is the Wed moche mercy and grace/and the good  
nes of god is knowen by the forgyuenes of the synne  
Whan a body turneth hym there from and is very con  
tryte/but god forbede as I sayd before that any crea  
ture be the more recheles or bolde to synne Wylfully/  
for in so moche the mercy of god is so large We ought  
to be the more bely and dyligent to loue and prayse  
hym. Almyghty god Werketh lyke a leche / for a leche  
suffreth somtyme the deed fleshe to growe on hym  
that he hath in cure / but afterwarde he taketh a way  
the same and maketh the quicke fleshe to growe /  
and soo he heleth the pacyent. Ryght soo dooth our  
lorde Ihesu cryste maker of heuen and erth suffreth  
somtyme a man or a Woman to fall in deedly synne:  
but afterwarde of his grete mercy and pyte he put  
teth to his hande of grace / for they that were deedly  
wounded thorough synne he heleth them and wat  
sheth a way theyr synnes With the Water of his Well  
of mercy / & maketh in them quicke vertues to growe  
Wherby he gyueth to theym euerlastyng lyfe. Our  
lorde god is also lyke a gardynier for a gardynier suf  
freth somtyme Wycked Wedes to growe in his gar  
dyn / and Whan the erth thorough moysture of rayne  
wereth tender he taketh & pulleth aWaye the Wedes  
bothe rote & rynde. So in lyke wyse dooth our lord  
Ihesu cryst he suffreth somtyme in his gardyn Whiche

B.iii.

is mannes soule Wycked dedes of synne to growe /  
but Whan the herte of man Wereth tender by meke-  
nes and mofsture of contricyon he than taketh a way  
all the synnes bothe rote and rynde and planteth and  
setteth in his gardyn herbes and fruytes of good ver-  
tues / and Watreth them With the dewe of his bles-  
syd goodnes / Wherby the soule of man shall come to  
euerlastyng Hope and reste. Now than sythen our  
lorde god is so good so pyteous and soo mercyfull to  
synners that Wylfully offendeth hym by cōmyttyng  
of horryble synnes / moche moze he is mercyfull and  
hath pyte and compassyon of a soule / that thourghe  
trouble and temptacyons falleth to synne / for almygh-  
ty god suffreth often tymes the soule of man for to be  
tempted and vexed in Withstandyng temptacyons /  
Wherof it deserueth the moze meryste. And therfore  
be ye not doubtfull nor heuy for it shall neuer tourne  
you to peryll ne daunger but to grete proufyte. For  
therby ye shall Wynne the crowne of glorie and the  
palme of vyctorye Whiche shall be gyuen to you for  
Withstandyng of suche temptacyons / and to the sēde  
it shall tourne to shame and confusyon / and though  
it seemeth to you somtyme that ye fele dyscorde bytwe-  
ne god and you be not therfore recreaunt ne dyscom-  
forted. For almyghty god sayth by his prophete I saie  
I lytell Whyle I haue forsaken and hydde my face  
from the: but I shall call the to me agayne by my ma-  
golde mercyes Whiche euer shall endure.

### **The fyfte chapytre.**

**N**o therefore grudge not agaynst the Wyll of  
god ne meruaile not of these temptacyons/for  
the more that a man or a Woman be tempted in this  
maner or in any other agaynst theyr Wyll and they  
Withstande it that is to saie not Wyllingly consen-  
tyng therto but mekely suffreth the same: the more  
they shall encrease in vertues to the proufite of theyr  
soules in the syght of god though it be hydde from  
them/for perauenture Whan ye be sharpe ly tempted  
ye thynke ye be to dull and neglygent in ghoostly ex-  
ercyse thourghe Wyckednes of your spyryte that is  
soze trauayled and bered/Wherby ye thynke that ye  
haue a Wyll consented to suche temptacyons as ye be  
tempted With/ but it is not so/for ye shall vnderstonde  
that euery man and Woman hath tWo Wylls a good  
Wyll and an euill/ the euill Wyll cometh of sensua-  
lyte the Whiche is euer inclynynge doWnwarde to  
synne/and the good Wyll cometh of grace Whiche al-  
Waye styreth the soule bpwarde to all goodnes/and  
therfore Whan reason cometh to you ye haue alWaye  
a good Wyll to do Well/ & as myscontent With all euill  
thoughtes & sterynges that ye fele and putteth your  
Wyll onely to the Wyll of god/though ye thurgh su-  
che Wycked thoughtes & sterynges by vyolence and  
sharpnes be enclyned to sensualityte yet ye do it not ne  
consent therto but it is the sensualityte that dooth it in  
you/and your good Wyll abydeth in you styl vnbro-  
ken though the cloudes of euill thoughtes stoppeth  
your syght from the felynge of your good Wyll as ye  
maye by ensample of the mone/for the mone shyneth  
alWaye in her beWe place as Well Whan We se her

as Whan We se her not. But oftentymes the cloudes  
shado weth and putteth from vs the syght therof and  
so in lyke Wyle it fareth by your good Wyll Whiche  
standeth alWaye vnbroken in you by the grace of al-  
myghty god though ye fele it not thugh trauayllous  
thoughtes Whiche taketh aWaye the syghte of your  
knowlege. Therfore ye good chyldren that sharpely  
be vexed With suche temptacyons & tribulacions com-  
forte your selfe in your benygne & mercyfull fader that  
sayth to you by his pphete in holy Wryte / my chyldren  
though ye go in y<sup>e</sup> fyre drede ye not / for y<sup>e</sup> flambe therof  
shall not trouble you. As Who sayth ye that be crysten  
people Wyllyngly to do Well though ye goo in to the  
fyre of trybulacyons & temptacyons drede you not for  
it shall tourne you to no peryll / but thourgh my good-  
nes & the merytes of my passyon it shall tourne you to  
grete proufyte & comforte of your soule / the maner of  
all these temptacons & y<sup>e</sup> remedies of y<sup>e</sup> same the Weth  
our saupour Ihu crist to his apostle saynt Peter as it  
appereth in y<sup>e</sup> gospel Where he sayth thus / Peter satha  
nas asketh & desyareth to sytte the as men sytte Whete  
Wherby it appereth Well y<sup>e</sup> the fende hath no myght  
ne power to attepte y<sup>e</sup> seruautes of almyghty god but  
by his suffraunce / & that Was euidently knowen by the  
temptacyons of Job Whome the fende besyted and  
tempted / for y<sup>e</sup> more y<sup>e</sup> Whete is sytted & cast from syde  
to syde the more clene it is. Ryght so the more y<sup>e</sup> a man  
or a Woman be tempted With the fende apenst theyr  
Wyll / the more clene they be afore god / Wherfore it  
appereth playnly y<sup>e</sup> almyghty god suffreth not his ser-  
uautes to be tēpted but for theyr grete Wele & proufyte

yf they purpose them selfe myghtely to Withstande the  
fendes temptacyon/Whiche no man may Withstande  
Without the helpe of god. Therfore of his helpe he  
maketh vs sure lyke as he sayd to peter/these wordes  
I haue prayed for the that thy sayth fayle the not/and  
therfore that man Whiche paciently is redy to suffre  
all troubles and dysleases for the loue of his maker al-  
myghty Ihesu not takynge hede of all the fendes mo-  
cyons and temptacyons: that man thurgh the myght  
and grace of cryst bereth do wne and ouercometh the  
fende/Wherby he may be called a baynquysler or o-  
uercomer. And to suche men may be sayd thus/thou  
that arte thus tourned to almyghty god by the vertue  
of pacience/but yf thou helpe to counseyle & conferme  
thy bzetherne. And teche them to suffre as the grace of  
god hath taught the: or elles thou arte bnynde. For  
Salamon sayth that one bzother Well counseyllled &  
confermed by an other is a myghty Cyte agens the  
fende/and therfore they that be sharply trauaylled  
and tempted Whan they haue had the good counseyle  
of theyr bzother: they ought to take comfote to them  
sayenge With Dauid Whiche sayth. O my soule Why  
arte thou so vnstedfast thus to assaile and trouble me  
trust onely to almyghty god that is full of benygnyte  
and mercy Whome I onely confesse and knowlege to  
serue be I neuer so sore trauaylled ne troubled. And  
to suche men thus bered With thoughtes mo cyons &  
sterynges is behouefull to take the counseyle and te-  
chyng of the Wyse and dyscrete persones fleyng vt-  
terly theyr owne Wylde fantasyes Whiche often ty-  
mes gretely troubleth them. And in esche wyng of

suche temptacyons and troubles they must gyue them  
selfe to good & vertuous occupacyons / as to redyng  
and sayenge the seruyce of almyghty god / and doynge  
other vertuous dedes / and euer amonge prayenge to  
almyghty god they may haue strength in theyr sou-  
les to resyste suche mocyons and temptacyons. And  
though they fynde in them selfe noo maner of swete-  
nes ne sauour in goddes seruyce: yet they ought not  
to be heuy therfore yf theyr Wyll and mynde be to ful-  
fyll the same. For as holy Wryte sayth euery good Wyl  
is accepted for the dede. Saynt Barnarde sayth that  
sometyme god Withdraueth deuocyon from prayer  
to make the prayer moze medefull for he Wyl be ser-  
ued sometyme in bytternes and sometyme in swetenes  
Whiche bothe two we muste mekely receyue. And  
therfore Aristotle sayth that With the moze dyfficulte  
and trauayle vertuous ben gotten: the moze they prou-  
fite and encrease in the soule. It Was no maystry for  
saynt Peter Whan he sa We almyghty god on the hyll  
of blysse to saye / lord it is good for vs to dwell here /  
But afterwarde Whan he sa We hym amonges his  
enemyes cruelly turmented a womans worde fered  
and put hym in suche drede that he forsoke and de-  
nyed his mayster. But Whan thozugh the myght of  
the holy ghoost he Was reconspired and consermed a-  
gayne: than Was there no turment in erth that kinge  
or prynce put vnto hym coude fere hym. Ryght so yf  
a man be in perfyte rest and quyetnes of herte / it is no  
maystry for hym to serue god. But it is a maystry to  
hym that is in trauayle and out of quyetnes of herte  
to serue hym / therfore that creature that is tempted or



bered in the seruyce of almyghty god and is in Wyll  
to Withstande the sayd temptacyons till he after be  
strengthened and comforted by the holy ghost the sende  
shall neuer haue power to fere ne put hym in drede/  
for though it be longe or he fele comforte yet let not  
hym drede/for our mercyfull sauyour knoweth what  
tyme comforte is moost nedefull to hym than he say=  
leth not to gyue it hym. For somtyme the felynge of  
swetnes is Withdrauen from man or elles he sholde  
were proude and presumtuious or neglygent and re=  
cheles in vertuous hyuynge/ and therfore it is With=  
drauen for the best to the helth of his soule/ Wherefore  
hardnes and sharpenes sente to a creature is full prou  
fytable to the soule: as saynt Austyn sayth in techynge  
vs of the maner of almyghty god that Whan a man  
is feble and newly tourned to hym he gyueth hym  
peas and swetnes to the entent to stablyshe hym in  
his laue and loue/ But Whan he is stablyshed and  
sably grounded in his loue: than suffreth he hym to  
be bered and trauaylled for two reasons/ one is to  
proue hym and to crowne hym the hyer in the blysse  
of heuen. An other is to pouрге hym of his synnes  
in this Worlde that in noo Wyle he be from hym in  
the euerlastyng Worlde.

### **T**he fyrte chapytre.

**A**d for as moche as many men can not nor  
Wyll not in tyme of temptacion se or perceyue  
it but haue a dredfulnes and a sozynes in themselfe  
by sterynge of theyr compleccyon. therfore to all suche

men the thynges be nedefull & necessarye. The fyrst  
is that they be not moche alone. The seconde is that  
they thynke nē study to depely in any one thyng; but  
fully orde them by some dyscrete persone as afoze I  
sayd; and thoughe it come in theyr mynde that they  
sholde be in Jeopardye or peryll vttterly to be lost; they  
sholde take no hede of suche sterynges or thoughtes;  
for it neuer may tourne them to daunger of theyr sou-  
les. Almyghty god sayth in the gospels; yf the entent  
of a mannes purpose be good the dede is good. The  
thyrde remedye is this; that for as moche as the fende  
laboureth to make a man dyedefull and sorpe; a man  
agayne ought to the honour of god and consufyon of  
the fende to strength hymselfe and be mery though it  
be ayenst his herte; and dyede noo thyng the fendes  
malyce. For the lesse gladnes that he feleth in hymselfe  
the more meryte he shall haue Whan he so enforceth  
hymselfe to be mery to the honour of god; and in spyte  
of his ghooftly enemy the deuyll. For as holy Wryte  
sayth the holy appostles Wente alwaye mery & gladde  
Whan the Iues enemyes of god had shamefully be-  
ten them. Also a man ought to be gladde for the cau-  
ses Whan the fende tempteth and turmenteth hym.  
The fyrst is that he is troubled by the enemy of god.  
The seconde is by suche temptacyons and turmentes  
the fende sheweth playnly that he is his enemye and  
euery man ought to be gladde that goddes enemy is  
his enemy. And the thyrde is that by suche turmen-  
tes a man is not onely releafed of the paynes in pur-  
gatorie but also it maketh hym to Wyfte euerlastyng  
blyss. Our lord Ihesu sayth in the gospels; blessyd

be they that suffreth persecucion for ryght Wylnes for  
they shall haue the kyngdome of heuen.

### **T**he seuenth chapytre.

**A**lso it is to bnderstonde that our olde enemy  
the fende is ofte tymes aboute to begyle man  
nes soule in dyuers and many maners / somtyme he  
slyeth man bnder colour of goodnes to deceyue hym  
Whan he is Well dysposed and specially in thre thynges  
Whiche I Wyll speke of. One is that though a  
creature be it man or Woman be neuer so Well ne soo  
ofte shyuen / yet the fende maketh them byleue they  
are not Well shyuen / and that he dooth to bynge the  
soule in heuynes / and so anopeth a troubleth the pooze  
soule that he maketh hym to forgete What he Wolde  
saye / a therby maketh hym out of rest tyll he be ne Wyl  
shyuen agayne. But this doth he not for that he Wol  
de that ony Were often and Well shyuen: but fully to  
lette and trouble hym / and to make hym byleue that  
he Were blynded by synne and out of grace / Wherfore  
he myght not make hymselfe clene. The seconde Why  
le and colour that the fende maketh to Withdraue  
goodnes is that Whan a man or a Woman by deuout  
sterynges of thoughtes haue selynges of contempla  
cyon and medytacyon as perauenture some solytarye  
persones hath: and he maketh them to thynke that to  
holde a kepe that medytacyons is to theyr moost prou  
fite to thentent they sholde leue theyr dryvne seruyce  
that they be bounde to / and byngeth them in suche  
a combraunce that they Wote not Whyche Waye is

¶.i.

best to them to take: and all this he dooth bitterly to de-  
ceyue them and cause them to be vnquyet to doo any  
of theym bothe. The thyrde crafte or Wyle that he  
tempteth With is Whan a man or a Woman gyueth  
them to honest dyspozte to strength them selfe apenst  
his falsse Wyles to the comfozte of theyr owne soule/  
than Wyl the fende cause theym to haue a conscience  
therof: and putteth in to theyr myndes that all suche  
dyspoztes is but synne and vanyte. And many tymes  
bryngeth in to theyr myndes agayne the synnes that  
they before had done and Were confessed of. And all  
that dooth he to brynge them in to heuynes and dys-  
comfozte to thentent he myght brynge theym to dys-  
payre. Neuertheles there be good remedies in these  
temptacyons for as vnto the last Where the fende put-  
teth them in a fere Whan they dyspose them to honest  
dyspozte. And also Whan they be neuer so clene shry-  
uen alWaye putteth them in a doubte that they haue  
not shryuen them Well: or elles that there is yet some  
synne in theym that they perceyue not: but for all these  
fantasyes they oughte to take noo fere nor thought:  
but verayly thynke that it is by suggestyon of theyr  
ghostly enemy that Wolde lette theym from rest and  
peas of theyr soules: and though it be so somtyme that  
by the meane of suche fantasyes and troubles they for-  
gete some thyng of theyr charge Whiche they ought  
for to haue sayd: lette hym than be confessed yf he may  
and yf he may not conueniently and lyghtly haue his  
confessour: than lette hym haue a full Wyl and pur-  
pose to be confessed as soone as he can possyble. And  
in the meane tyme crye god mercy: and With a con-

tryte hette aske forgyuenes for his synnes / and than  
trust fully it is forgyuen hym / for a man is not soo redy  
to aske forgyuenes and mercy: but our mercyfull lord  
of his grete goodnes is moche more redy to forgyue  
theym . And as to the seconde temptacyon / wherby  
the fende wolde lette a man from his dyuine seruyce  
that he is bounde vnto vtterly temptyng hym to leue  
it: than ought he to be the more dylygent deuoutly &  
reuerently With good aduysment to save it / & yf it be  
so he say alone his seruyce he may Whan good though  
tes come or that it Wyll please god With Wetenes or  
some hye bysytacyon of the holy ghoost to bysyt and  
touche hym / than shall it be but Well done for to styrte  
of his seruyce / & attende to that medytacyon for a tyme  
and after to saye forth / soo that his seruyce that he is  
bounde vnto be not leste vnlayd or vndone / and in  
thus doyng it shall be but lytell lettynge to his ser-  
uyce / and he shall fynde grete comferte and ease therein  
for though it lette hym for the tyme: it shall Well fur-  
ther hym to the quyknes of his soule an other tyme.  
The thyrde temptacyon is this Whan a man in due  
tyme gyueth hymselfe to honest company & dysporte  
for the strength and comferte of his soule / and the fen-  
de putteth in his mynde his synnes tofore done. And  
that he synneth in vayne spendyng the tyme: for all  
suche temptacons gyue ye no charge for it is the ghoost  
ly enemy that so tempteth and troubleth you. for ne-  
uertheles ye may be sure that all thyng Whiche is tru-  
ly grounded in god pleaseh his goodnes & no thyng  
offendeth hym / wherfore all goddes seruantes must  
grounde them fastely in god / and do by the counseyle of

holy chyrche / and yf they soo doo they shall neuer be  
deceyued / and therfore a man that hath ben soze trou-  
bled Wel done it is to take hym to dysporte in dyspyte  
of the fende / and put a Waye all other fantasyes / and  
at tyme conuenient to aske god merty of his offences  
and to praye vnto hym for grace. ~~\_\_\_\_\_~~

### **T**he eyght chapptre.

**A**lso the fende is full besy to meue men & Wo-  
men to tender conscience / and to byynge them  
in suche erroures and maketh them Wene somtyme  
Whan they do euyl they do noo synne. And somtyme  
that is Well done they thynke it synne and maketh a  
venypall synne as greuous as a deedly. And somtyme  
also the fende encombzeth them so gretely that What  
soeuer they do or loue vndone they be so soze bytten in  
conscience that they can no Whyle togyder haue ony  
rest in them selfe. And all this the cruell enemy dooth  
by the meane of puttyng them in a false drede and  
blynde conscience that he byyngeth them to / but the  
remedy of these and all other temptacyons is to be go-  
uerned by theyr confessour or some other dyscrete per-  
sone / and fully put them to theyr rule as afore is sayd  
and no thyngg folowe theyr owne blynde conscience  
for yf they folowe theyr owne conscience it Were a  
grete pryde / in that he Wolde holde his owne Wytte  
better than the true counseyle of holy chyrche. For a  
man that so Wyll doo must nedes fall in grete errours  
and in to the fendes handes. And yf suche an errour  
of conscience made to you by your ghostly enemy make



you thynke that other men fele not that ye fele. And  
for that cause they can not gyue you good counseyle or  
remedye. And therfore ye nedes must solo we poure  
o wne fantasyes: yet for all this charge not your herte  
ther with/ but put a way all suche errours of cōscience  
as fast as they come to mynde/ and let them not tarye  
ne synke in your soule. And yf any persone Wyll saye  
that they may not ne can not put them a waye they  
saye not truly/ for Who so is in very Wyll to doo a waye  
onye suche false suggestyon tofore god it is put a waye  
though they haue in them neuer soo false demynges/  
and therfore haue ye neuer so many of them ayens the  
Wyll of his conscience: he nedeth not to drede them  
for out of doubte almyghty god Wyll comforte hym  
or he dye/ and the lenger tyme that he suffreth suche  
beracyon and trouble the moze is he thankfull in the  
syght of god.

### **T**he nyynth chapytre.

**A**lso though the fende put in you ony thought  
of dyspayre or make you to thynke that in the  
houre of deth ye shall haue suche euyl thoughtes and  
greuous sterynges/ and that ye than shall be but lost:  
yet for all that byleue hym noo thynge/ but answere  
that ye haue fully put your truste in god/ and therfore  
for all his temptacions by the grete power of almygh  
ty god and merytes of his passyon thynke verayly it  
shall be to you noo peryll of soule/ but tourne to the sha

C.iii.

me and confusyon of your ghostly enemye / and yf any  
creature man or Woman speke to you sharpe or dys-  
comfortable Wordes take it mekely and paciently / &  
thynke that perauenture it is done by the temptacyon  
of the fendes to trouble and lette you / or that it is a cha-  
stysynge of god for some Worde or dede that ye haue  
done contrarpe to his Wyll / for our lord god dooth  
lyke a kynde moder / for a lounge moder that is Wyse  
and Well taught her selfe she wolde that her chyldren  
were vertuoussly and Well noxtured / and yf she may  
knowe any of theym With a defaute she Wyll gyue  
theym a knocke on the heed / and yf the defaute be mo-  
re she Wyll gyue hym a buffet on the cheke / and yf he  
doo a grete faute she Wyll sharpely lasse hym With  
a rodde / and thus dooth god that is our lounge fa-  
der from Whome all bertue and goodnes cometh he  
Wyll that his specyall cholen chyldren be vertuoussly  
and Well taught in theyr soules / and yf they doo a de-  
faute he Wyll knocke them on theyr hedes With some  
Wordes of dyscomforte and dyspleasure / and yf they  
doo a greter faute he Wyll gyue them a buffet With  
grete sharpenes in sondry maners after the dyuerse  
condycyon of the defautes / and yf they doo a moche  
greter trespas than he chastyseth theym moche moze  
sharpely. And all this our blessyd lord doth for the spe-  
cyall loue he hath vnto vs / for as he sayth hymselfe /  
them that he loueth / them he chastyseth. Now truly  
and We toke good hede of these Wordes We wolde  
be gladder of his chastysynge than of all this worldes  
cherysshynge / and yf We so dyde / all dysleafe and trou-  
ble sholde tourne vs to comforte and Joye / but it is

full harde thus to doo in the tyme of sharpe heuynes  
Whan a soule standeth naked from all ghoostly and  
bodely comforte to take and synde Joye in dysleafe/  
al beit they that be in suche inwarde dures they must  
seke in all Wayes how they may comforte themselfe  
in god/and thynke and trust fully that god sente ne-  
uer suche chastysynge but that he wolde in longe ty-  
me or in shorte sende comforte wherby they sholde be  
brought out of these heuynes. For the prophete sayth  
many be the trybulacyons of ryght wysmen / and all  
suche god shall deliuer/and though ye fele somtymes  
sterynges of desyres of suche vnkynndly euill though-  
tes comforte you euer in the goodnes of god / and in  
the paynesfull passyon that his manhode suffereth for  
you / for the fende tempteth many of the seruantes  
of god to dysperacyon and drede of saluacyon/as well  
worldely men as other ghoostly lyuers / puttynge in  
worldely mennes myndes the greuoufnesse of theyr  
synnes/and to the ghoostly lyuers he putteth drede &  
strayte consyence in many moze sondry Wyses than  
I can tell / and full graciously god hath comforted  
theym and brought theym out of theyr errours / and  
now I am styred and moued for to tell you of one of  
them Whiche was a squyer that hyght Iohn holmes  
A narracyon . This squyer that I haue named had  
ben a grete synfull man / and soo at the last thorough  
the beholdynge of his grete synnes. And by the tem-  
ptacyon of the fende he fell in to dyspayre soo depely  
and greuoussly that he had nygh losse his mynde. And  
thus he was troubled forty dayes that he myght ney-  
ther slepe ne ete but Wasted aWaye and Was in the

poynthe to destroye hymselfe / but that blessyd gracy-  
ous lord that is so full of mercy and pyte wolde not  
haue hym losse. And vpon a day as he Walked in a  
Wood alone an aungell came to hym in fourme of a  
man and saluted the squyer full goodly / and talked  
With hym in full curteys maner / sayenge vnto hym  
man thou seemest to haue grete heuynes and soz we/  
tell me I praye the the cause of thy dysleafe. May sayd  
the squyer it is not to be tolde to the. yes hardely sayd  
the aungell / thou Wotest not how Well I may helpe  
and remoue thy dysleafe. for a man beinge in dys-  
comforte sholde al Waye dyscouer his heuynes to some  
creature that myght ease hym / for thorough good coun-  
seyle he myght recouer comforte and hele / or in some  
Wyle haue remedye. The squyer answered the aun-  
gell agayne and sayd that he Wylte Well he neyther  
coude ne myght helpe hym. And therfore he wolde  
not tell it to hym. This lady squyer Wenynge al Way  
that this aungell had ben an erthly man / and dredde  
that yf he had tolde it vnto hym he sholde haue sayd  
some Worde that sholde vtterly haue greued hym mo-  
re. And Whan the aungell sawe he wolde by no Way  
tell it vnto hym / he sayd vnto the squyer in this Wyle.  
Now sythe thou Wylte not tell me thy greue I shall  
tell it the. Thou arte sayd the aungell in dyspayre of  
thy saluacyon but trust me saythfully thou shalte be sa-  
ued / for the mercy of god is so grete that it passeth all  
his Werkes / and surmounteth all synnes. It is sothe  
sayd the squyer I Wote Wel that god is mercyfull but  
he is also ryghtfull and his ryght Wylnes must nedes  
punyshe synne. And therfore I drede his ryghtfull

Jugementes. The aungell spake vnto hym agayne  
and tolde hym many grete examples how gracious  
and mercifull our lord god is to synners. But the  
squier of Whome We spake Was so depely fallen in  
dyspayre that he coude take no comforte of any thinge  
that he coude saye. Than the aungell spake agayne to  
hym in this maner. O sayd he that thou arte harde of  
byleue but Wylte thou haue an open the Wynges that  
thou shalte be saued. Than sayd he to þe squyer I haue  
here the dyce that I Wyll thow We / and thou shalte  
thow We them also / Who that hath moost of the dyce  
spkerly shall be saued. I sayd the squyer how myght  
I in this thow Wynges of the dyce be certayne of my sal  
uacion / and helde it but a Jape / that not Withstandynge  
the aungell thow We the dyce and he had on euery of the  
dyce bywarde the nombre of fyre. And he than bad  
the squyer thow We the dyce. O than sayd the squyer  
certaynly that dare I not doo / for I Wote Well though  
I caste / more than thou hast caste sholde I not cast ne  
haue / and yf I had lesse than sholde I fall in ferther  
dyscomforte / but so speyally the aungell desyred and  
spake that at the last the squyer thow We the dyce / and  
in thow Wynges by the gracious myght and powet of  
god euery dyce deuyded in two / and on euery dyce Was  
the nombre of fyre / and so he had the double that the  
aungell had / and as he Was meruaylynge therupon  
the aungell banyshed out of his syght / Wherefore he  
thought verily than it Was an aungell sente from god  
to bynge hym out of his sorow / and than he toke  
moche comforte and Joye in the grete mercy and good-  
nes of god in suche maner that all his dreydes and so-

coiues were cleue departed / and he became a verti-  
ous man and the very seruaunt of god / and lyued blef-  
sydly. And Whan he sholde departe from this Worlde  
he deuysed there sholde be a stone layde vpon hym /  
With these wordes wyrtten aboute it that solo Werth  
Here lyeth Johu holmes that of the mercy of god may  
saye alargys. I kneue a worshypfull persone that  
was in the same abbey here in englonde Where as he  
lyeth that redde the same wordes afore sayd wyrtten  
on his tombe. Now than sythen our mercyfull lord  
god sent thus his gracious comforte to this man that  
was a worldly synfull man & receyued hym to grace  
and brought hym out of dyspayre. There sholde noo  
man be dyscomforted nor dyspayre of any temptacy-  
ons / for hardely god Wyll comforte hym Whan he seeth  
his tyme / and thoughe he sende not a man comforte  
shortely it shall be to his more mede / & therfore thynke  
alwaye Whan ye thynke of any temptacyons bodely  
or ghostly that ye stande in the blessinges of all holy  
chyrche / for holy Wyrtte sayth blessyd be they that suf-  
fere temptacyons. For Whan they be well proued  
they shall haue the crowne of lyf the whiche almygh-  
ty god hath promysed to them that loue hym.

### **T**he tenth chapytre.

**O** ye chyldren of holy chyrche that hath forsaken  
the worlde for the helth of your soules & pryn-  
cypally to please god : comforte you in hym Whome



ye haue chosen to loue and serue/for he Wyll be to you  
full free and large as ye may se by example of Peter  
in the gospell Where as he asked our lord Ihesu cryst  
Whatre warde he sholde haue that had forsaken all  
thyng to folowe hym. And our lord answered hym  
and sayd that he sholde Iuge With hym the twelue  
tribes of kynredes of Israell at the daye of dome/and  
fethermore our lord sayd also vnto him that not one  
ly one of Ido or some/but he sayd all tho that forsake  
for his loue kynne/frendes/possessyons/or any erthly  
goodes: they shall haue in this lyfe an hondred fold  
more/and after blesse Withouten ende. Therfore sy-  
ster cast aWaye all suche false dreydes that Wolde trou-  
ble and lette you from loue and hope of our mercyfull  
lord god for no thyng pleaseeth soo moche the fende  
as to se the soules Withdraue from the loue of god.  
And therfore he besyeth hymselfe full soze daye and  
nyght to lette and trouble loue and peas in mannes  
soule/and on the other syde noo thyng confoundeth  
noo dyscomforyteth hym so moche as Whan he seeth a  
man sette all his desyre to haue the loue of god. Was  
though ye fele not that feruent loue of god shall ye by  
your Imagynacyon fall in dyscomforte and heuynes  
of herte/ & thynke your selfe lost: nay/nay/put aWaye  
all suche dyscomfortable heuynes & thynke Well it co-  
meth of your enemy the fende/ & euer haue a good Wyl  
to loue and please god/and prynte Well these wordes  
in your herte that a good Wyl is excepte as for a dede  
in the syght of god/and comferte you alWaye in the  
name of Ihesu/for Ihesu is as moche to saue as a sa-  
uour/ & therfore thynke Well euer therupon/ & bete

it in your mynde With his passyon and also his other  
grete vertues/for no thyng shall so soone put allwaye  
all dyedefull temptacyons & fantasyes as the remem-  
braunce of this name Ihesu/ his bytter passyon and  
glozyous vertues. These thre be shelde and spere/ar-  
mure/ & strength to dyue do wne the fendes po wer  
be he neuer so fyerly set to tempte man or Woman/ &  
specyally to thynke on his grete vertues how god the  
fader in hymselfe hath all dyuine nature & in Whome  
is all myght and po wer and to Whome is all thyng  
possyble and no thyng impossyble to hym. And god  
the sonne is all wysdome that all thyng may make  
and gouerne/ and god the holy ghoost is all loue and  
bounte that in a moment of tyme all synnes may for-  
gyue. I saye not to you the goddes but thre persones  
and one god/ in Whome is all blysse and glozy/ he is so  
sayre and bryght shynynge that all the aungelles mer-  
uaile of his beaute/ his glozyous blessyd full beaute &  
presence fedeth and fulfylleth all the courte of heuen  
With suche myrthe and melody that is euerlastynge.  
In hym is all benygnyte keepynge vs from venge-  
aunce and in hym is all grace and gentylnes/ curtesy/  
fredome/ and largenes/ pyte/ mercy/ and forgyuenes/  
Joye/ Wetenes/ and endles helth/ our socour he is in  
all trybulacyons Whan We call vpon hym/ our com-  
forte/ our strength/ our helpe/ and our soules helth.  
I wys syster this is our spoule/ Whome ye desyre to  
loue and please/ the gretenes of his vertues/ ne the  
multytude of his Joyes Whiche spredeth to all them  
that be in the courte of heuen: noo herte can thynke  
no: tonge tell/ for the blessydnes of his presence can

can neyther be sayd nor Wryten. Ioye ye thertore in  
our lordē cryst Ihesu cryst/for he hath bought you full  
dere to byrynge you to that blyssē/and thertore saye to  
hym. O holy god in Whome is all goodnes Whose py  
te and mercy made the to descende from the hygh tro  
ne doWne in to this Wretched Worlde the balay of  
Woo and Wepynge/and here to take our nature/and  
in that nature thou suffrest payne and passyon With  
cruell sharpe deth to byrynge our soules to thy kyng  
dome. Thertore mercyfull lordē forgyue me all my  
synnes that I haue done/thought/and sayd. Glorpyous  
trinite sende me clennes of herte/purete of soule/re  
store me With thy holy vertues/strength me With thy  
myght/that I al Way may Withstande the fende and  
ali euyl temptacyons. O good lordē cōforte me With  
thy holy ghoost and fulfyll me With perfyte grace and  
charyte: that I may from hens forth lyue vertuously.  
And loue the With all my herte/With ali my myght  
and With all my soule/so that I neuer offende the but  
euer to solo We thy pleasures in Wyll/Worde/thought  
and dede/no W graunte me this good lordē that arte  
in synpte/Whiche eternally shall endure. And no W  
good syster yf ye doo thus I hope it shall do you grete  
ease. And thoughe ye fynde noo maner of comferte  
Wetnes nor deuocyon Whan ye Wolde/be not ther  
fore dyscomforted/but suffre it mekely/for ryght ma  
ny there be that stryue With themselves as though they  
Wolde haue Wete deuocyon by maystry. And I saye  
you for trouth so Wyll it not be had/but by mekenes  
moche sooner it may be gotten. And that is as thus  
that a man holde and thynke hymselfe vn Worthy to

D.i.

haue ony Smetnes or comferte & offre hymselfe lo Wylp  
to the Wyl of god and put his Wyl fully to the Wyl  
and mercy of that blessyd lord/for a man sholde not  
desyre to haue that Smetnes & deuocyon for his owne  
comferte and pleasaunce: but purely a nd onely enter-  
dynge to please god and to solo we his Wyl/a nd than  
it suffyleth vnto vs Whether we haue it or noo/some  
also weneth that and they haue not suche Smetnes &  
deuocyon that they be out of grace/ but certaynly some  
there be that in them selfe feleth noo Smetnes noz de-  
uocyon that be in moze grace then the other that feleth  
it/for they haue many comfortes/ and better it were  
mekenes Without feylng than feylng Without me-  
kenes. Therfore syster suffre mekely and paciently  
What euer falleth vnto you/ & euer haue a good Wyl  
to do that may be moost pleasyng to god/ and Whan  
ony dyscomferte cometh by temptacyon or ymagyna-  
cyon of your enemy haue the Wordes in your mynde  
that ofte is sayd in this Wrytyng before Whiche is  
that a good Wyl shall be excepted for a dede/for and  
ye desyre to be vertuuous and to loue and please god it  
is excepted as for dede before our lord god/ yf you so  
solo we it With your myght and power/as Whan rea-  
son cometh to you With a desyrefull Wyl to lyue and  
doo Well/and yf ye ony tyme fele comferte & Smetnes  
and after fele these temptacyons as ye dyde before/yet  
be ye not dyscomforted therfore ne thynke therupon.  
Say not alas it is comen agayne it Wyl neuer alway  
from me. And by the meane of your owne ymagyna-  
cyon fall agayne in dyscomferte/doo not soo/ but com-  
ferte you in god/ & be gladd that the sende hath enuy

unto you / for whyle the lyfe is in the body he wyll al-  
waye trouble and tary the seruautes of god / he is so  
fully sette a peny the with al malyce to dysseale and  
dyscomforte theym in all the dyuerse maners that he  
can or may. Saynt Augustyne sayth þ in many ma-  
ner wayes temptacyons be hadde by the whiche the  
serpent adder enemye to all mankynde tourmenteth  
mannes soule. And saynt Gregoꝛy e sayth that there  
is noo thyng in the worlde whiche we ought to be  
soo fyer of god as whan we gaue these tourmentes  
and troubles. And yf a man saye that bodely turmen-  
tes be nedefull and not ghoostly turmentes he sayth  
not ryght / for doubtes the ghoostly tourmentes be  
moze greuous and paynefull that come a peny man-  
nes wyll than be bodely tourmentes / and soo moche  
moze be they nedefull / and therfore many men doo  
dyshonour to god that sayth with full aduysment  
that the fende in this worlde may moze turment than  
god may gyue meryte / wherfore truly there is no thy-  
ng moze medefull charytable nor moze godly than for  
to strength and comforte the soule that the fende soo  
troubleth / for who so comforyeth them that be dysso-  
late and in sorowe the lord of comforte Ihesu cryste  
our lord and god wyll comforye them without ende  
in the blyss of heuen / the whiche lord thorough the  
myght and meryte of his paynefull passyon and pre-  
cious blode hath put downe þ powe of þ sondes / &  
hath graunted to crysten soules the vitory ouer them  
to the worstyng of all the hole tryumpe / fader / sone / and  
holy ghoost that lyueth & reyneth withouten ende.  
Amen.

Remem. of temp.

D.ij.

**¶** Here endeth þe remedy agens the troubles of temp  
tacyons.

**¶** Here begynneth a deuoute medytacyō in sayenge  
deuoutly þe psalter of our lady w<sup>th</sup> dyuers ensamples.



**M**he glourious mayster Joh<sup>n</sup> of the  
moute in his mozpall telleth / whi  
che also I foude in þe boke of frere  
Thomas of the temple. In the ty  
me þe moost blessed Domynick  
the noble fader and leder moost fa  
mous of þe orde of prechers / pre  
ched throughout the worlde in  
many regyons and exhorted incessantly þe people to  
the laude and prayse of þe blessed marie vyrgyn vn  
defyled / & to her angelyke cōfraternyte. It fortunēd



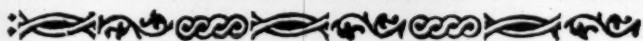
hym to preche at Rome in the audyence of the grete  
prelates of the Worlde and she Wed by figures and  
examples this blessed byrgyn to be saluted moost spe-  
cially by her psalter. All they meruaylled of the afflu-  
ence of his Wordes. They were astonyed at the grete  
Wonders. So Whome he sayd. O saythfull and true  
lordes and other true louers of the fayth: here this syn-  
guler hollesome sayenge to you all / that ye may verily  
knowe those thynges Whiche I haue spoken to be  
true. Take the psalter of this blessed byrgyne / and in  
sayenge it: call deuoutely vnto your remembraunce  
the passyon of cryste. Thus I she We vnto you that  
ye shall haue in experyence the spyryte of god bothe  
in sayenge and in forgyuynge. Truly soo greete a  
flambe may not stonde in any place Without makyn-  
ge hote. Neyther soo grete lyght Without gyuynge  
lyght / nor soo godly a medycyne Without the vertue  
of makynge hole. What sholde I saye more / all the  
people gaue audyence and in maner astonyed: they  
meruaylled of his godly Wordes / many perlonen not  
onely of the comyn people / but also of grete prelates  
of the chyrche as reuerende cardynalles and many ho-  
nourable bysshoppes toke vpon them to saye this psal-  
ter of our lady / to the intent they myght gete some gra-  
ce of almyghty god. A meruayllous thyng. The cyte  
beyng in trouble / byuerse multiplycacion of prayers  
was amoniges the people in euery state or degre. For  
truly thou myght se bothe moynynge / euynnge / and  
at myddaye men and Women euery Where beyng  
the psalter of our lady. Cardynalles Whiche be na-

med the pylers of the Worlde and bysshoppes shamed not to bere in theyr handes & at theyr gyrdelles these soo grete tokens of the godhede and of our sayth verely to be byleued. Truly by the myracles of our lady she wed by saynt Dompnyck they doubted not but in exercysynge of this psalter goddes helpeto be redy at all tymes. What more. All that dyde assaye this psalter perceyued some knowlege of the pyte of god. And amonges all I shall she we this wonder of myracle onely folowynge. At Rome Was a certayne mysdysposed Woman of her body moost famouse above all other lyke dysposed in beaute eloquence/ apparayle/and worldly gladnes/Whiche fortunied graciously to haue the psalter of our lady by thaduyse of holy saynt Dompnyck/Whiche she hydde vnder her kytell and sayd it many tymes on the daye. But alas she neuertheles vled the vniuersall flesshely pleasure and vndennnes of her body above all other/more men resorted to her than to any other Woman of suche bayne dysposycyon. This Woman named saynt Katherylene for the incomperable beaute of her body continued in her mylkyuyng and ones on the day at the leest she dyde bysytte the chyrche sayenge the psalter of our lady/and thus was her medytacyon and thought The fyrst ffty she sayd for the infancke of cryll in the Whiche he bare all his passyon to come/and yf it were not at that tyme in execution/nevertheles it was in his entent and mynde. The seconde ffty she sayd for crystes passyon exhybte and donie to ally lyke as he suffred in his manhode. The thyrde ffty she sayd for

the passion of cryste as it was in his godhede not by-  
cause the godhede as the godhede myght suffre / but  
bycause this infynyte godhede loued so moche the na-  
ture of man / that yf it had ben mortall it sholde haue  
suffred deth. Therfore bycause the eternall wysdome  
of god in hymselfe myght not dye for vs / he toke vpon  
hym our manhode / Whiche his Wyl was sholde suf-  
fere passion & dye for all mankynde. And as this fayre  
Katheryne thus contynued in prayenge / it happened  
on a season as she wente aboute Rome wandrynge  
after her olde maner / a meruayllous fayre man mette  
her & sayd. Heyle Katheryne / Why stondest thou here /  
hast thou noo dwellynge place. To Whome she an-  
swered sayenge. Syr I haue a dwellynge place and  
euery thyng in it ordred to the best and goodlyest ma-  
ner. To Whome he sayd. This nyghte Wyl I soupe  
with the. She answered I graunt with all myne  
herte / and what soeuer thou wylte haue I shall glad-  
ly prepare. Thus goynge hande in hande they came  
vnto her hous where as were many wenches of lyke  
dysposycyon. Souper was prepared and this vnkno-  
wen gyste late with fayre Katheryne / the one dranke  
to the other. But euery thyng that this straunge gyste  
touched were it drynke or other thyng lyke / anone  
turned in to bloody colour w a meruayllous excellent  
smell & swete sauour. She meruaylynge sayd to hym  
Syr what arte thou / eyther it is not well w me elles  
thou arte very meruayllous / for euery thyng that thou

touchest is anone made of bloody colour. And he answered sayenge/knowest thou not that a crysten man neyther eteth nor drynketh but that is dyed or coloured With the blode of cryste. Thus this woman was meruayllously abashed of this straunger / soo moche that she fered for to touche hym. For Withstondynge she sayd. **Syr** I Well perceyue by your countenaunce that ye be a man of grete reuerence. I beseeche you Who be ye/and from Whens come ye. To Whome he sayd Whan We be togyder in thy chaumbre / I shall the We the all thyn askynges. And thus leste in doubte of the mater : she made redy the chaumbre. This woman Katheryne Wente fyrst to bedde / & desired the straunger to come to bedde to her. A Wonderful thyng and such one as in maner neuer Was herde of ony creature. So deynly this straunger chaunged hymselfe in to the shappe of a lytell chyld / bare vpon his heed a crowne of thorne / vpon his sholder a crosse / and tokens of his passyon With innumerable woundes vpon all his body / and sayd vnto Katheryne. O Katheryne now leue thy folysshenes. Beholde / now thou seest the passyon of Cryste verely as it Was in his infancye for the Whiche thou sayd the fyrst fyfty of thy psalter I the We vnto the / that from the fyrste houre of my concepyon vnto my deth I bare continually this payne in myne herte / Whiche for thy sake Was soo grete that yf euery lytell pece or stone of grauell

in þe see were a chyldre and euery one of them had as  
moche payne as euery suffred al the men in the worlde  
at theiꝝ deeth: yet all they toggyder suffre not so grete  
payne as I suffred foꝛ the. This woman was soꝛe  
abasshed seynge and heynge this wonder. And as  
none agayne he was tourned in to the lykenes of a  
man euen after the same fourme whiche he had the  
tyme of his passyon royall. And sayde Doughter be-  
holde now thou seest how grete paynes I suffered  
foꝛ the / whiche dooth excede all the paynes of helle /  
foꝛ my power of suffrynge is of god and not of man.  
And my passyon was so grete that yf it had ben de-  
uyded amonge all creatures of the worlde, they shoul-  
de all haue dyed oꝛ ben dystroyed. After this seynge  
he chaūged hymselfe in to the clerenes of the sonne /  
notwithstandynge the tokens of his passyon remay-  
nyng also gloriously heapered / in all his woundes  
were sene al and infynyte creatures of the worlde foꝛ  
compassyon of the same and he sayd vnto her.



**B**ehold take hede now thou seest what I suf-  
 fered i my godhede for thyñ heilth / syth all thyñ  
 ges be in me and I in every thyñge / in all these I se  
 the / I loue the / & in them all I am redy to suffre eter-  
 nally the payne for thy soules heilth whiche thou seest  
 for my loue is infynyte (after saynt Byouyse) and all  
 thyñges in me be infynyte as the same Byouyse shes



Weth. Therefore knowe the mekenes of god/and call  
to mynde the threfolde passyon of cryste/for the whi-  
che thou sayd thyse hety Tues/and hystene Water no-  
sters. And here after amende thy selfe/that as thou  
were before the etample of all malyce and vnclene ly-  
uynge/soo now from this tyme forwarde lyue in su-  
che maner that thou may be to all other a myrtour of  
purete and clennes. I do not appere to the for thy me-  
rytes but onely for an etample of penaunce/and by-  
cause thy brethren and sisters of myn vndefyled mo-  
ders fraternyte haue prayed for the/that by thy con-  
uersacyon many sholde be conuerted and be the chy-  
ldren of god/lyke as before innumerable were made  
the chyldren of the deuyll by thy wyckednes. What  
more. This byson banyshted a waye. It was also  
vnsayned/for the woman afterwarde felte in her han-  
des and sete the sorowe of crystes passyon/and in o-  
ther partes of her body. Therefore she rote from hymne  
a roke her to penaunce/and on the morowe after made  
her confessyon to saynt Dompnyk/to whome he en-  
ioyned in penaunce to saye the psalter of the blessed  
byrgyn Marye as she was wonte to doo and to be  
one of her fraternyte/whiche she had not before in  
dede/but onely in purpose and entent/as it is afore-  
sayd/where it is to be noted how moche this sayd  
fraternyte is worth to them whiche haue it in dede/  
for it was soo grete valure to this woman haupnge  
it but in purpose/whyles that she prayed deuoutely  
vnto this byrgyn Marye/the same blessed lady ap-  
pered to her with saynt katheryne sapenge to her.

**D**oughter beholde / take heede / thou hast sinned mo-  
che: therefore thou must suffre grete penaunce for this  
cause / take in penaunce euery daye thre dyscyplynes  
or thre correccyons / Wherof euery one shall be of .lv.  
strokes whiche make a penytēcyall psalter. She sayd  
also / it shall not alwaye nede to haue a rodde / but pry-  
ke the with thy nayles / or pynche thy fleshe in euery  
place. Thou mayst at all tymes doo this penaunce a-  
penst euery wycked temptacyon and for to obteyne  
all goodnes / and this is a royall preuy penaunce and  
naturall. It may be called the queene of all penaunces.  
This woman herde all these wordes and fulfylled  
them in dede. And as she was thus dayly penitent:  
vpon a tyme saynt Domynek auauiced by the power  
of god saue in the nyght a wonderfull thyng to all  
the worlde. He perceyued that from the hous of this  
same Katheryne vsued out .lv. flodes from the mem-  
bres of a lytell chyld / whiche flodes descended to hell  
in whose comynge the soules there to be purged were  
gretely comforted. O how grete and Joyfull noyses  
made they than: how many blessinges gaue they vn-  
to this sayd Katheryne: verily the erth sounded agay-  
ne to theyr voyces for Joye. There were soules de-  
lyuered / comforted / made hole & excluded from theyr  
paynes by the medytacyon that Katheryne had of cry-  
stes passyon in his chyldhode. She was alwaye a-  
boute to applye it to the comforte of all true crysten sou-  
les departed out of this worlde. O meruaylous thyng.  
After this saynt Domynek saue a man entre in  
to Katheryns chaumbre / & from .v. fountaynes of his

boddy yflew out. **15.** Woundes whiche nouryshed  
and watred all the chyrche mylytante / and also this  
present Worlde / trees and plantes byde burgyn / byr-  
des and fysshes Were quykened / true crysten people  
Were bathed in those flodes. **O** how grete swetenes  
was there and how grete worldly gladnes. All crea-  
tures blesyd this woman Katheryne and prayed for  
her to almyghty god maker of all thynges. And these  
two meruaylles Were shewed for the fyrst fyfty and  
the seconde. And where as this penytent Katheryne  
began the thyrde fyfty of her psalter. **S**aynt Domy-  
nyk saide a meruaylous grete gyaunt clerer than the  
lyght / of whome yflew out fyue fountaynes / of the  
fyue fountaynes sprange fyfty flodes whiche neyther  
descended to therth / nor to hell / but meruayllously as-  
cended togyder into heuen. And by them all heuenly  
paradyse was watred. **T**heyr swetenes was so gre-  
te that the aungelles and holy sayntes byde drynke  
of theym / gyuyng grete thanks to almyghty god.  
**W**han saynt Domynyk saide all these meruaylles as  
**T**homas of the temple wyrteth / he meruaylled greatly  
why they sholde be shewed and done in the hous of  
so grete a synner. **T**o whome marie the byrgyn ap-  
pered and sayd. **O** my frende Domynyk why doost  
thou meruayle in suche causes? knowest thou not **I**  
am a frende to all synners and that the mekenes of  
god is in me? **I**t was my wyll to shewe these bys-  
sons to the of this my doughter that thou sholde pre-  
che them to the worlde / for this entent that no crysten  
persone be theyr synnes neuer so grete sholde dyspay-  
te in ony condycyon / but allwaye trust in god and his

mercy and namely they that Wyll flee vnder my pro-  
teccon With this woman Katheryne the holy byr-  
gyn and martyr saynt Katheryne socoured her very  
moche Whiche al waye she loued and serued With so-  
me prayer from her yonge aeye/for the congruence of  
the name. More ouer the blessyd moder of god sayd.  
**O** Domynyk thou haste sene these meruaylles. Here  
now and preche that I soo holy and meke shall saye.  
She we that I haue purchased of my sone to all su-  
che as sayth my psalter and are of my fraternyte/they  
shall haue the same excellence Whiche the sayd Kathe-  
ryne hath/ & though they can not se it in this worlde  
lyke wyse as men can not se god / his aungelles / the  
deuylls neyther theyr merytes and vertues in this  
lyfe. Also they can not se the vertue of a precyous stone  
nor of the sterres: therfore the knowlege of heuently  
thynges must be moche ferther from them. Not With  
stodyng they shall beholde this excellence after theyr  
deth. Therfore Domynyk be of good comforte / pre-  
che my psalter and my fraternyte/for vnto all suche as  
hath them I haue purchased not onely to se this ex-  
cellence but also to haue it eternally in posseltyon.  
What sholde I saye more. Saynt Domynyk gaue  
thanks to almyghty god for his grete mercy. And  
this Katheryne made herselfe a recluse / she dystribu-  
ted her goodes to the poore people / Whiche after war-  
de was of so grete holynes that many very holy per-  
sones came vnto her bycause of her godly reuelacy-  
ons. To Whome appered our lord Ihesu. C. dayes  
& ffty before her departyng out of this lyfe she wyne  
ge the tyme of her deth / Whiche after warde departed

*J. R. 1580. J. R. 1580.*

out of this lyfe very holy. The holy byrgyns one na-  
 med Johanne / an other Martha / the thyrde Lucya  
 saue her soule departe from the body byghter than  
 the sonne byt wene the armes of her spoule crist. Her  
 sepulture is in the chyrche of saynt John lateranence.  
 All crysten people by this take hede of how grete ver-  
 tue the psalter of our lady is With the remembraunce  
 of crystes passyon / it is alwaye in strength bothe in lyf  
 and at the houre of deth. Therefore let vs praye and  
 laude our lord Ihesu and Marye his moder in theyr  
 psalter / to the intent we may deserue to haue the Joyes  
 of heuen here by grace / & after this lyfe by glorie.

Here endeth a deuoute medytacyon in sayenge de-  
 uoutly the psalter of our lady With dyuers ensamples.  
 Enprynted at London in Fleetestrete at the sygne of  
 the sonne. By Wynkyn de Worde. Anno domini. M.  
 CCCC. viii. the fourth daye of february.

9 NOV 58

2<sup>o</sup> die anny .dc. 1472 Jmst. V.

amp. ly. pro. 1. ann. inf. 3 ang.

20. 8. die.

